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Book Notices.

Lux Mundi.

Lux Mundi: A Series of Studies in the Religion of the Incarnation.
 Edited by Charles Gore, M. A., Principal of Pusey House, Fellow of Trinity College, Oxford. From the fifth English Edition. New York: John W. Lovell Company.

This series of essays has excited much discussion in England. Its authors are High Churchmen and are popularly supposed to speak in this volume for their division of the English Church. And a somewhat surprising utterance it is to those who imagined that the Ritualists were as severe in their theology as they are strict in their observances. A large amount of liberalism on theological and critical questions has been disclosed by the writers. In theology the Incarnation assumes the place that the old theology gave to the Crucifixion. In criticism opinions are expressed by the Rev. Charles Gore in his essay on the Holy Spirit and Inspiration which bring him very near to the school of Driver and Cheyne. It is about this essay that the conflict has raged most fiercely, Canon Liddon leading the conservative attack, while from the ultra-liberals the voice of Mr. Huxley is heard, deriding the compromises and the half-way measures which are here used to bridge over the gaps which scientific investigation is opening in the orthodox biblical interpretations. The very fact, however, of attack from both extremes ("Pharisees and Herodians united" some have said) argues that the views presented in the essay are more likely to be nearer the truth of things. The positions of the essay are as follows: The Holy Spirit in the Church gives life; this life manifests itself among other ways in inspiration; this inspiration is disclosed in its finest form in the Scriptures, especially in the point of view of the writers, which is that of God's dealings with man; this point of view results in a devotion to fact on the part of the writers which makes the work pre-eminently historical; yet though historical, this work may admit an idealizing element which reads back into past history what was the real purpose of God in it, though it was not actually manifested at that particular epoch; such inspiration does not preclude the possibility of a mythical element in the earliest Jewish records; all this idealizing does not exist in the New Testament, where the ideal is become realized and absolute coincidence is necessary; inspiration has never been defined by the Church, and Jesus Christ in His use of the Old Testament does not pass on critical questions—a thing which was contrary to His whole method—indeed, "His utterances about the Old Testament do not seem to be nearly definite or clear enough to allow of our supposing that in this case He is departing from the general method of the Incarnation by bringing to bear the unveiled omniscience of the Godhead, to anticipate or foreclose a development of natural knowledge" (p. 301). This essay will strike many as a piece of straddling. It is certainly candid, if not convincing to anybody. Those who are interested in modern religious ideas and their development in special schools of thinkers will do well to read this volume.